

eminently fitted to have been disposed of locally, the points at issue being of a local character, and the feeling is that the Presbytery of Toronto, or at the very most, the Synod ought to have finally disposed of it. It does seem unreasonable that ministers from the Atlantic and the Pacific shores should have been asked to pronounce judgment on the location of a congregation in Toronto. Some change may well be made in our rules to relieve the General Assembly from such local duties except in rare cases. We say nothing as to the merits of the decision in this case. But having been disposed of, would it not be well to take warning from it and put a slight limit to the right of appeal, when the questions involved are entirely local and their proper understanding depend entirely upon an intimate knowledge of local conditions, such as cannot be conveyed on paper.

THE DESTRUCTION OF CALVINISM.

IN this issue we gladly make room for Mr. Bland's letter in reply to our article of June 9th and also for that portion of the original address which gave rise to the criticism. We gladly recognize that the full text of the address shows Mr. Bland to have been much fairer and more sympathetic towards Calvinism than the report indicated. But his reply shows that even Mr. Bland has not altogether escaped from the influence of the misrepresentations of Calvinistic teaching to which he probably listened in his youth. No Calvinistic theologian of any account has ever taught the possibility of the exclusion of any children dying in infancy from among the number of the saved, and it is unfair to hold the system responsible for the aberrations of a few individuals.

But we agree with Mr. Bland that this discussion is an anachronism and we have no wish to continue it. Our chief regret was that a man of Mr. Bland's temper should even have seemed to begin it.

THE CONGREGATIONALISTS AGAIN.

IN our last issue we printed a letter from Mr. Charles Cushing, of Montreal, in defence of the Congregationalists of Canada, and boasting somewhat of the services they were rendering to the cause of religion, as illustrated especially in his own case and in that of his brother. If Mr. Cushing were not really such a worthy man as he is, one might feel disposed to poke a little quiet fun at him for blowing his own trumpet so loudly. But we leave him to the tender mercies of his more modest Presbyterian brothers, with the simple remark, which we feel sure he will not resent, that his good old Presbyterian mother has probably rendered greater service to the community and to the cause of religion than he and they all put together.

His contention is, however, altogether wide of the mark. We never called in question the excellence of individual Congregationalists. Not a few of them are among our most valued friends. We believe they would be useful people in any church where they should find a home. As for the positions of honor and responsibility into which they are voted by the members of other churches, we rejoice that they are willing to occupy them and that, for the most part, they fill them so well. If they seem to get more than their share we venture to say, however, that it is not necessarily because of superior fitness, but largely because of the very smallness of their numbers. Little Switzerland is called to do more of the arbitration work of the world than any other nation, just because it is so insignificant from the military point of view that no

other nation is jealous of it. And it is somewhat the same in Canada with the Congregationalists.

What we do assert is that as an ecclesiastical organization they have no mission in Canada which could not as well be accomplished through one or other of the large churches that now cover the whole land from ocean to ocean with a network of organization far more effective than theirs can ever hope to be. Their only chance of growth is by following divisive courses, and so hopeless have even these become that dissatisfied Presbyterian congregations will no longer assume the Congregational name lest they should alienate their possible constituencies, but prefer to seek admission into some other branch of the Presbyterian Church.

As for sectarianism, even Mr. Cushing can hardly be ignorant of the fact that, while the Presbyterian Church has been broadening out in its sympathies, both in the United States and Canada the leaders of the Congregational body have in recent years been strongly stimulating the denominational spirit, under the conviction that something of that kind must be done to save them from absorption into the more highly organized churches. This policy may not succeed; but should it do so, its very success will further disqualify the Congregational churches from accomplishing the mission they profess to have in view. If it is discourteous to say these things plainly, we can only plead that the congregational ministers and Congregational papers have for years back lost no opportunity, suitable and otherwise, for expressing their opinion of the doctrines, polity, and aims of the Presbyterian Church. They at least should be prepared to swallow a dose of their own medicine without making too many faces over it.

MEN FOR THE FRONTIER.

IN battle it is the brave man who eagerly steps into the breach. So in the work of the Church. Let there be a difficult field in Formosa, a MacKay volunteers; in the Klondike, a Dickey is ready. These be the heroes of the Church. The men who bear the heat of the day on the frontier are the apostles of to-day's Christianity. Sometimes, for the moment, perhaps, the great service of the pioneer missionary may be overlooked, but not for long. The officers of the Church do not forget him, the Church itself, and the country will give him credit for his disinterested zeal, and for his fruitful labours.

Why, then, do so few young men of first class ability volunteer for the frontier fields?

It is not because openings do not offer. It is not because the very best men are unsought. "The harvest truly is great, but the laborers few," is true of the Canadian West. On the prairies, in the mountains, among the settlers and among the miners, the harvest is indeed great. The Church needs men, true laborers, for these outposts. And the Church longs for them. She has begged at the doors of the Canadian Colleges for them, but eastern comforts have proved stronger than her cry. Yet if the Church is to make real progress in those new fields, the ablest of her men must lead the van. Family ties sometimes stand in the way seriously. It is more than difficult to break up a home in the settled parts of the country, in order to face the work in unsettled, unbroken territory, and therefore the Church must look to probationers, to missionaries of some experience, and to young licentiates of ability, for relief. These have given but a tardy response, and their failure to do so proves that there is something wrong as to the average young man's conception of the